

M 2277**THURSDAY LUNCH**Must Remain in
Transcription Room**BARN JULY 26, 1973**

MR. NYLAND: Go on say something. As if you have a non-silent lunch. I think you know this might be a very good -- very good thing to do. Particularly because it comes after last night and I would suggest something in connection with that. Yesterday, as you know probably, I was in Brewster with thirteen other people. We were doing some work and at lunch I gave them a task which they could take if they wanted to. That is to prepare a question for the evening so that when they would come to the meeting that at least they could help sustain it with something that they had thought about previously before. That I think you ought to take as some kind of an indication, if on a Wednesday lunch you also consider that like a task, perhaps you can even talk about it, about the kind of questions that you could ask on Wednesday evening. You see the whole purpose of the Wednesday evening is to have much more freedom of being able to talk about Work. And when you have some preparation that you would like to ask certain things that are important for you, you will bring the level of the meeting up and you will not go too much in detail or description because when you try to make a question for yourself you start already to concentrate on it and to sift out what is not important so that finally you get to the real gist of the question. Then it will be easier for you to say what is really on your mind after having formulated for yourself. Don't always rely on -- when you get to a meeting like last night -- that immediately you can have a question when it is asked for, or that you make the question up when

it is, almost you might say, time to ask a question. And the whole idea is a preparation of yourself to become much more acquainted with your -- your own inner life. So that your day and the days and what you live in your experience in your ordinary existence becomes more and more tinted with an inner life as a background.

There were questions about that last night that indicated that how can one Work more or how can one deepen. Well it's not a question so much of deepening. And it is certainly not a question of being able to Work all the time. Because there will be, I would almost say, it's practically impossible and I cannot even conceive of it that the person is totally Conscious and totally Conscientious. And that he Works all the time by making efforts. Because you know there is a certain period after you have made an effort for several years probably and have become more acquainted with the way you are, that then this question of wishing to Work on oneself goes over into a certain state in which you have become more and more acquainted with that what you are in reality and that that kind of an expression of your inner life gets mixed with an ordinary expression in an unconscious way. And that then for some time there is a mixture of consciousness, or attempts at consciousness, and attempts at conscientiousness with your ordinary life. And it is that mixture that gradually starts to take hold of you and changes your personality into, as I have mentioned before, into an individuality.

Also in the direction of that is a gradual combining of the different centers so that you become much more whole, much more an entity, much more fused, much more in relation of the different centers to each other so that they are then in balance or in equilibrium. And that one of the ways by which one can be reminded of that is when there is a conflict between your -- what you think and what you feel -- that then your body will help to become, in that sense, a

neutralizing force for you. Then the three centers, when they can become more full grown or more pure even, because the purification process takes first place -- takes place first, because we are so cluttered up. And before any kind of a center can grow out into a full grown body it has to be much more purified. So on the -- in the direction of becoming acquainted with yourself and Work on yourself, you yourself change in that sense. And then it becomes much more available for the maintenance of that what you really wish for yourself: that is the question of growing up and becoming developed and in that sense quite logically evolving and reaching a different kind of a level; also the level of your being will be heightened.

But you see the advantage of that is that when the three centers become more and more acquainted with each other and are wishing to work together, you then have a chance, not so much in the beginning that they fuse, but that they -- that they know of each other and will make allowances for each center to function more and more independently, or without interference of any one of the other two centers. And in that -- on that kind of a basis the purification process is going to be more helpful because that what ultimately would have to fuse is a question of that kind of purity. When there are impurities in a center they prevent the centers to become attractive to each other. And it is the impurity which prevents certain centers to function in the way they should function.

Well, all of this means that you should live much more with the idea of Work in your mind and in your heart. And if you can do that by sometimes silent lunches we've had, or by the small Group s which I think you ought to continue with, or that discussions you have in the midst of ordinary activities to be reminded or whatever small or big things you want to do -- that more and more the stamp of the wish for Objectivity becomes apparent on your forehead. But you see

I don't want to make this any kind of a lecture talk. I would like discussions. So while you eat, and you can still eat without having too much in your mouth, talk a little bit. Talk among yourselves if you like.

Cynthia Kosut: Mr. Nyland.

MR. NYLAND: Yeah, that is not among ourselves so much, huh?

Cynthia: Oh, okay.

MR. NYLAND: It's quite all right

Cynthia: I had to get your attention before someone else did.

MR. NYLAND: That is all right, you have - you have my attention.

Cynthia: This is something I've wanted to talk about, uh, for quite a while. It's because I'm in Warwick, I -- I'm working at the bakery because I want to be able to Work on myself. And there's people in the Group all the time in the bakery coming in and out almost all of the people who are customers are people in the Group . And instead of feeling that it's the Group I'm working with, more and more because of my situation within the bakery I feel like I'm - I'm working against the Group in - in the (?) um, in that people are - - are not reminding me to Work, they're reminding me of being critical of myself.

MR. NYLAND: Well you see, when you say that you want to Work on yourself and because of that you want to work in the bakery...

Cynthia: Well, that's one kind of sequence.

MR. NYLAND: You kind of identify yourself with the bakery.

Cynthia: Yeah

MR. NYLAND: Then it becomes difficult when you allow other people to come into yourself.

Cynthia: But that's the way it has to be.

MR. NYLAND: Yeah, well you have a very difficult situation when you want to continue with Work on yourself and other people come in and disturb you.

Cynthia: Well it's not that it's a disturbance as far as when I want to Work. That's the little times that I -- I catch during the day, but...

MR. NYLAND: How many times there are you think that you can Work when you are in the bakery?

Cynthia: In a -- in a day when I'm there?

Mr. NYLAND: Yeah.

Cynthia: It depends on me.

Mr. NYLAND: Huh?

Cynthia: It depends, I can't.. .

Mr. NYLAND: How many times?

Cynthia: Um, maximum?

MR. NYLAND: Or minimum.

Cynthia: I have no idea.

MR. NYLAND: Don't you think you can ask to count them up?

Cynthia: I wouldn't know how to do that though.

MR. NYLAND: Yes we have (?) with a clicker like that. (?)

Cynthia: I could add them on the adding machine.

MR. NYLAND: Huh? No you can't carry that with you, sweetheart. How do you call these things? It counts the number of times that you click. Huh? How do you call it? Huh? A counter? That you have that in your pocket or so?

Cynthia: For all the times that I think I could Work or the times that I do.

MR. NYLAND: No, you can do it any way you like. You can start by saying, "Any time I think about Work I'll click."

Cynthia: Um hm.

MR. NYLAND: Then you say, "I will only click it when I actually make an attempt to Work." You cannot do it the other way and say, "I click when I don't Work."

Cynthia: Um hm.

MR. NYLAND: Now wouldn't that be a good idea to find out how -- how many times you make attempts to be a little conscious?

Cynthia: Yeah.

MR. NYLAND: And then if they click, do you think the other person would hear it?

Cynthia: Maybe, if they're listening for it.

MR. NYLAND: Yeah. Yeah. I would tell them.

Cynthia: Everybody hears it?

MR. NYLAND: No, you wouldn't (?) and then whoever is there you say, "Do you hear that?" Then you have a conversation, you say, "You know what I'm doing?" Yeah, of course, one is curious and doesn't know, you say, "I'm Working on myself." Can you do that?

Cynthia: I can try to do that.

MR. NYLAND: Well, of course, you can try.

Cynthia: I have to try something.

MR. NYLAND: Huh?

Cynthia: I think we should try something.

MR. NYLAND: Okay, you want to try something else? Does a cat remind you of Work?

Cynthia: No.

MR. NYLAND: No? It could, couldn't it?

Cynthia: Yes.

MR. NYLAND: All right, that's why I ask how many things there are in the bakery that can remind you?

Cynthia: There are a great many things that remind me -- that remind me through association because I've -- I've made Work attempts in different isolated activities within the bakery what I do, like when I make the bread or, uh, washing the dishes. There are a lot of little things that because I've Worked before in that exact situation...

MR. NYLAND: Yeah but then you are by yourself.

Cynthia: ... it reminds me.

MR. NYLAND: Huh, then you're by yourself.

Cynthia: Yeah, yeah.

MR. NYLAND: You brought it up when other people disturb you.

Cynthia: Well, that's....

MR. NYLAND: It's all right either way. I think when you're by yourself it may be a little easier.

Cynthia: Oh it's easier, there's no doubt. The problem for me is that I have to keep from losing a

whole lot of energy that happens when other people come in and then I'm exhausted when I'm by myself.

MR. NYLAND: Can't you pick it up from them? I'm sure they are losing a tremendous amount of energy.

Cynthia: Yeah. That happens sometimes.

MR. NYLAND: We used to say that we always pick up energy from the gutter. You know I'm entitled to it because it's lost already to the person who lost it, so it is not selfish. And I'm not taking anything away from someone else. Which of course at times you can do, but in this case when they throw it in the gutter it's gone for them in their unconsciousness and I profit by it. Can't you look at people as a source of energy for you?

Cynthia: I can do that, yes.

MR. NYLAND: Yeah. And I would spend for instance the morning, quite intentionally during a morning, to have that for yourself as a task. Not in the afternoon. In the afternoon to see if what you did in the morning has a momentum with which you then can work in the afternoon.

You see Cynthia, it's -- many times it's a question of how can I bring the level of myself up to a certain state where I don't have to worry too much of being affected by the outside world. And of course I can do that by making within myself something that can remind me or that what is alive in me or that sustains me. And when I talk about solidarity, I really mean that there is something within me which is undisturbed by the outside conditions. It may be a little bit disturbed, but definitely not as much as my ordinary manifestation or the way I live on the surface. And the more I can now tell myself that I wish to have that kind of solidity within me, which really means the more essential I am, because I change from the outside world in which

out I'm liable to lose also a little bit of internal energy.

Don't make it so difficult for yourself. There are more than enough opportunities and you don't even have to tell people, oh, that they interfere. Put a little sign somewhere on the door. Make it a little different. Change things around. Or insist that the chair is always in a certain

there are many manifestations and different forms of behavior and different impressions from the outside world, I withdraw within myself when I'm more, you might say, in a quiet room after I have closed the door. And I still can live there and I can still -- sometimes I say plant a certain point of gravity or make myself crystallize within, without having too much manifestation to the outside. And that even if I continue my ordinary routine way of walking around, going back and forth to the kitchen or bringing a cup of coffee or starting with the dough or making a bread, opening the oven, things of that kind, that is all outside work. But at the same time I can be quite convinced that I am doing it while my body is doing the outside work, and I place the accent within myself.

Now I can look at different people and judge them. I can also hate them a little bit for disturbing me. And I can criticize them and say, "Why don't you shut up, you talk too much because you interfere with my wish to Work." At the same time you can turn it around. You can say, "Poor people, how unconscious you are. But I am Conscious." Of course it isn't so, you know. But at least you use the other person to remind you and if you went around and started to say, "thank you" to anyone who is unconscious... you see, darling, it is always a question of how much do I want to make up my mind to want to Work. When the wish is strong enough I don't care very much about the outside world, I stay within. But then if someone knocks on the door it may be difficult because together with opening a door and a lot of so called outside energy going out I'm liable to lose also a little bit of internal energy.

Don't make it so difficult for yourself. There are more than enough opportunities and you don't even have to tell people, oh, that they interfere. Put a little sign somewhere on the door. Make it a little different. Change things around. Or insist that the chair is always in a certain

place. Five inches away from the -- from the table. When you see a table that just has spilled coffee on it, immediately go and get a cloth and clean it, for the sake of Work, not for the sake of cleanliness. Use all kind of opportunities in the bakery for yourself. In that way you will make the bakery your own. But by all means get a little clicker. All right?

Cynthia: Yes, sir.

MR. NYLAND: You must not wait now. You must not wait, it is no good.

Harvey Greenwald: Mr. Nyland.

MR. NYLAND: Talk, talk to each other ...

Harvey: Oh. Okay

MR. NYLAND: ... if you like but no silences. It is not a meeting for silence when you have to wait until I start saying something.

Harvey: Cynthia.

Cynthia: Yeah?

Harvey: Many times when I come into the (?) bakery it's actually, I'm quite often reminded as I'm coming through the door. It's a break in my routine. And quite often I try to make a Work attempt when I remember that.

MR. NYLAND: But it has a bell hasn't it?

Cynthia: On the door yes.

MR. NYLAND: Yeah! Isn't that a sign? Cynthia, you start - - you stand at the door and someone comes in, the bell rings, you say, "Do you hear that?"

Cynthia: It should be that kind of place. I remember in my small Group, people talking about that.

Mr. Nyland: Yeah, we are talking about what it should be and now - now we talk about how we're going to make it.

Cynthia: So we just have to do it ...

MR. NYLAND: Yeah, so put two bells, I don't care how many.

Cynthia: There's part of me that's too...

MR. NYLAND: Have you any in your -- you take anything and you run and you spill it and do you ever say to someone else, "Did you see what I was doing? I did it intentionally. That is an essential form of my behavior.

Cynthia: I don't want to be too flippant.

MR. NYLAND: Make a little joke of it. At the same time deep down it is not a joke. It is something that is quite serious. But it can stimulate you in the different activities which are sometimes absolutely nonsensical to be reminded of something that is really your own. You're looking at a different form of life when you want to Work. You're not engaged, although you're attached to anything you do to the outside. Any kind of a reaction immediately identifies you with the outside, but you have to have a separation of something that is inside that is not that easily touched. And when there is noise or other people say certain things, you don't let it penetrate too much. Work in itself can become a protective coat.

Yeah, all right? Don't let's exhaust it.

Cynthia: No, no.

MR. NYLAND: and ... So, Harvey next time you come in, huh, you ring the bell twice, will you? What other little things are there you -- you call them -- a -- uh -- ans -- adan -- uh -- or is

that – (azituil ?) -- what is it -- bridge with, you know? That what becomes a donkey bridge. A little bit of a reminder.

Ross Trattler: Mr. Nyland.

MR. NYLAND: Yeah.

Ross: Lately I've been having, uh, about the same thing. A very -- very much a difficulty in self criticism, that is, in my daily work. You know I'm a carpenter or supposed to be and uh...

MR. NYLAND: That is a form of criticism.

Ross: I -- I think that was right there...

MR. NYLAND: More or less. [laughter] You have hope.

Ross: (?) it did. It did. Um. I do things, you know I try, um, as well as I can when I can. And when I'm in a good state and I make a mistake it's all right, you know. It doesn't bother me so much.

MR. NYLAND: Oh no, really? I don't believe it.

Ross: Well, it bothers me, but not as much as, say, when I'm not in that kind of..

MR. NYLAND: It's still a mistake.

Ross: Yeah. Yeah. But I'm not - I'm saying the mistake bothers me but it doesn't turn self-critical so -- so much. But when I'm not...

MR. NYLAND: You want to become a good carpenter?

Ross: I would like not to make mistakes like I do.

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MR. NYLAND: That would be a -- a definition of a good carpenter.

Ross: Yeah.

MR. NYLAND: So then you have to look at mistakes as something that is anti-carpenter.

Ross: I do.

MR. NYLAND: Do you? No. You said when you're in a good state you don't notice it.

Ross: Oh I notice it.

MR. NYLAND: Yeah but you don't...

Ross: ...and I try to correct it.

MR. NYLAND: Yeah

Ross: I think the problem for me...

MR. NYLAND: How do you excuse it at that time? I say, "Oh well that's too bad, it's my nature?"

Ross: No, no. Um ... at these good times you're talking of, you mean like ...

MR. NYLAND: Huh? Yeah, yeah.

Ross:when it doesn't bother me.

MR. NYLAND: When you don't notice it or hardly notice it.

Ross: Well, I -- I say look I'll cut another.

MR. NYLAND: Yeah. And then?

Ross: And then I try to cut another and I try to do it better.

MR. NYLAND: No, you have already lost one thing...

Ross: Yeah.

MR. NYLAND: You made a mistake.

Ross: Right.

MR. NYLAND: Aren't you sorry?

Ross: Yeah, yeah.

MR. NYLAND: Shouldn't you be more sorry than you are?

Ross: At some times if I get more sorry then it -- it - would be -- yeah I get very caught up in that.

MR. NYLAND: No, if you're caught up then you don't let it slide off. You were telling me you didn't mind it so much.

Ross: I don't mind it on occasion. Usually I mind it.

MR. NYLAND: I'd like to change your mood when you really don't mind it. You want to be a good carpenter.

Ross: Yeah.

MR. NYLAND: Then you have to look at all mistakes as a mistake. Regardless of the state in which you are. And when you are in a very good state, you say, "God damn it I made a mistake again." It's exactly that you are not as yet a good carpenter that you say you are not.

Ross: What about those times when I make a mistake and it affects me so much emotionally, you know, because I keep making them, keep doing it, and um, that affects me and then I make more.

MR. NYLAND: You make more mistakes.

Ross: Yeah.

MR. NYLAND: Then don't work. Don't work at that time if you make more mistakes.

Ross: What can I do, just stand there?

MR. NYLAND: Yeah. Until you cool down.

Ross: I'll try it.

MR. NYLAND: Yeah, if it doesn't go at the expense of earning money.

Ross: Yeah, I don't want to stand there too long.

MR. NYLAND: Common sense. To know when you can stand and for how long. Five minutes only. But the main thing is really that you look at all mistakes as if they are equal. And really are caused by your -- uh your not having any wisdom. That there is something wrong with you that you still keep on making mistakes. So it will lead to two things. One is the determination you shouldn't make mistakes if you can help it. The other is if you do make mistakes because of not having dexterity, that you should learn how not to make mistakes. All this is ordinary practical values.

Ross: I know, I know.

MR. NYLAND: But the thing is that when you make a mistake I would simply say, "Look at this body, having made a mistake with a brain which is a little sawdust, and now I would like to know that that is me." So that I just don't brush it away. But this is actually me, it's the truth. This person makes mistakes. And now you don't swear because you wish to accept that. And at most you can say, "Look, this fellow, you, made a mistake." Don't criticize it too much. Don't say, "How awful." or "How stupid." Simply accept it. Say, "That is really me. And I'm after the truth. So I must admit that that is so." If you start doing that, in that wish to accept it, you will bring out all kind of reasoning from a part of yourself in justifying it. You say, "Sure I made a mistake, but the chisel was du - - dull." Or "My hammer, I didn't see it quite right" or, "the nail was crooked, or I made a mistake because the ruler was not clear enough and I couldn't see the figures." You will find all kind of very good niceties in your mind to make it so that it is not too hard on you. You know. So that one can live with one's mistakes. And at times you even hope for a better state so that you won't see it so much.

Ross: Yeah that's true.

MR. NYLAND: All that is unconscious behavior. All that is just traits of character that you have to become acquainted with -- and start to by saying this is actually me. You can even say astrologically it's me because that maybe I have to make a mistake at this particular hour because Jupiter was somewhere. Use it, use it for self study.

Ross: I will.

MR. NYLAND: Good. Yeah.

Judy Freed: Mr. Nyland.

MR. NYLAND: Yeah.

Judy: I have a question that, uh, uh, I don't feel free to ask at a -- at a meeting where we try to talk about Work, but it's something that that keeps coming up in me.

MR. NYLAND: Is it a question about Work or not.

Judy: No, it's a question about trying to allow -- uh -- trying to have my life in a certain way ...

MR. NYLAND: You can smoke, you know. You're not upstairs.

Judy: ... trying to have my life in a certain way that -- that -- that what -- what I am can come out more freely and more purely. Um, being in situations where -- where my picture of myself changes and I realize that I have different kinds of characteristics than I have always seen myself to have, and that in some ways there are certain parts of myself that life comes from me much more easily. And last night during a meeting I kept -- I kept listening to hear someone say, uh, that they Work not because they suffer or not because they have a religious feeling or not because they -- they -- because they have love for another person or any of those things that are a direct inspiration, but simply because they have found that life comes from them in a certain way

and that in itself could be connected to a wish to Work. And I don't find that in myself, and Work has become very, very, uh, almost non-existent for me now and yet my life is -- is seeking something -- it -- it -- it comes out of me in an intense way and it -- it's not connected to Work and yet I want to know how it could be.

MR. NYLAND: What, what has been in the past your motivation for Work? Why were you interested -- became interested?

Judy: Because I wanted to grow.

MR. NYLAND: And isn't that still in existence?

Judy: Yes.

MR. NYLAND: So if you lose the desire to Work then you have lost the desire to grow?

Judy: No.

MR. NYLAND: Well if that desire is there can't you associate that with a wish to Work.

Judy: It -- It doesn't seem as if I can right now.

MR. NYLAND: No, the question is one or the other is not strong enough. Because it's up to your mind to associate. And you can do that by associating. But if you should associate one thing with another and one is not strong enough, the association is not strong enough. If there is a wish for growth, that you see yourself and you say, "Well, there's a great deal that I ought to develop and I want to develop." Then you will consider the possible means by which you can grow.

Now that does not mean as yet that you will want to Work on yourself. Because maybe at certain times you say I can grow by any kind of a means because I can hope for the best and I can wait a little bit until I feel less tired or that I have more desire or I will eat a great deal so that

I become stronger, or things of that kind. It does not have to go necessarily in the wish for Work on yourself but at least it could produce a desire to be more alive than you are now, if that as development could give you more life force expressed in a different way. So I think you ought to be clear about that first. What is it you want really in your life and to see to what extent you can satisfy it.

You see what I mean? Not necessarily associating it with Work on yourself. Consider that something that happened in the past when it was at that time easy because it was curiosity, something unknown. Now it is more or less familiar to you and you don't want it because really at times one can have a wish even for Work and you don't want to Work. That's a question between your mind and your feelings. With the mind you will say that you ought to Work. With your feeling you say: but I don't want to. You see, the solution to that is really first to see that it is necessary to continue to grow and that there is a possibility of that kind of development. Then I become engaged in something that has an indirect value as far as Work is concerned. It's not concerned immediately with my growth. But it is concerned with getting myself in a certain state where I will be in more equilibrium to be able to see that I ought to grow and then define in what direction or how and what kind of a method I will use.

So I keep then busy in what I am doing. I try to do it as well as I can. I try to do [it] in such a way that I could bring into it more of a desire for my own growth in the sense of becoming more essential. That has to do with a wish to do it right and to pay attention to what I'm doing and it also will engage, if I possibly can, all three centers at the same time. For instance, if I'm making candles and I want to pour it right and I have to watch the temperature and I have to be careful that I don't spill it, and I have to have a certain posture or a stance with that, and I have to have

attention with it, I have to make sure that what I lift up or whatever you have, the little container or a beaker or when you pour it in the candle. Or when you are working on a candle you want to paint it, that you are quite sure that all the different muscles that are required for that kind of an activity are correct. One becomes very interested at that time to see that the body is perfectly willing to follow then the advice of the mind of how to do it and the advice of the feeling to wish to do it. And as soon as you have that state of an equilibrium between the three centers, then there is much more of a unity in whatever you are doing. And you forget for a moment that you want to grow up, but you become engaged in the activity which then takes you in motion.

Try it. You can do it in any kind of activity. It doesn't matter. You can also do it by walking outside, taking a walk. You can do it any time that whenever you have any kind of an activity or behavior, that then something is present to you. To say that now in this way because it has to be a presence to your feeling and to your mind. And your body creates that kind of a presence because of its dexterity, because of its wish to form whatever you think or you feel. And that way -- this is not necessarily calling it Work on yourself. It is a preparation for the state of yourself to become engaged in something that will lead to something else which you really wish. Does it sound complicated?

Judy: No.

MR. NYLAND: You see, what we talk about usually is a certain section of a person. If you remember the diagram, the Three Body Diagram, and the different octaves, what we are in most cases is just the first one. That is one it is representing physical body. And of course we know that there is of the feeling also the little DO RE MI which starts at the FA of the physical and runs up to the [something fell] to the FA of the Kes -- so called Kesdjanian body. We call the

first one, that is the physical one, Man Number One, Two and Three. Because he is made up of three centers. And even that what is the period of the DO RE MI of the physical. if you can call it conceptual, that then the birth you might say takes place at FA. And because of air, a person starts to breathe on it's own that then the further development is the SOL LA SI of that particular octave, which are really intellect and emotion and sex. And it is that development that takes place in an ordinary unconscious state for a man to be able to live on Earth.

But now it happens that it is fortunate for him that there is still something else which is a little bit of an addition to his physical body. And that we call the beginnings of ones feeling, but this kind of a feeling that exists then starts to function a little bit in a different way. And is not primarily concentrated on the function of a physical body which is concerned with the Earth only. That we call Man Number Four. And it is a DO RE MI. It runs parallel to the SOL LA SI of the physical. And [at] (that) each DO, RE, and MI that what takes place in the physical as SOL LA SI also indica -- are indications of the different sections of that little triangle of the starting to function in a certain way.

The difference between that and the ordinary functions of the SOL LA SI is simply that in the section that belongs to the Kesdjianian Body and which we call a Man Number Four, such a man has special kind of qualities in addition to what his ordinary life demands. And it is fed all the time by the vibrations which already exist in our unconscious state. But they go over into Man Number Four into different rates of vibration which allow more things to enter than in his ordinary physical unconscious existence. And that is why you might say Man Number Four for a man is really a saving grace. It gives him a certain perspective of what he might become. Because his thoughts are much more concentrated on the possibility of further growing and not

just accepting the physical body as it is. And that a -- I call it different rates of vibration because his feeling is involved in that since this Kesdjanian body starts at the FA state of the physical, which is really when the air comes in and forms physically the SO LA SI. It also starts to form from the DO of the Kesdjan, the DO RE MI.

And it is that emotional process that starts within a man, that he starts to consider himself not only a part of this Earth, but gradually belonging to that what might develop into a different kind of understanding and in which then his DO RE MI of Kesdjan is really the seat for the wish to become something different, and from where then these ideas and interest about, not Work necessarily, but about seriousness of life. Or wanting to read books or even having an excess energy available for the practicing of sport. Or whatever it is that one becomes interested in, any kind of a form of enthusiasm. Because in that man number four there is an over - - a surplus. An overabundance of a great deal of energy that could be directed in a certain way if one only knew how. And it is excess, I say it is additional to that what is needed for the physical existence as represented by the first octave. So in that way, if one can consider a man to be -- consist really -- of two different parts, one his physical and the other Man Number Four which is partly located in his brain and partly in his feeling and partly in his physical center. Physical center supplies for that sex energy which is useful for a possibility of growth in a different direction than just in accordance with the physical law. In an emotional state it gives him a chance to consider himself in relation to the totality of all life. And in a mental state it gives you-- him -- gives him a wish to search for a way out, to grow up. And that's why I say many times this question of essence, which is really much more pronounced in Man Number Four than in any one of the One Two

and Three, is a solution for a man which gives him not only the potentiality but also to some extent the form of belief or a knowledge with which he could grow up.

And again I say if we only knew how. And that all searching for any one man, search for adventure, search for an enlarging his emotional state, a search for real insight in his brain, is always connected with the potentialities of this Man Number Four from where he then could leave the physical body if that what could develop in -- as Four, could become more permanent in the form of the SOL LA SI of the Kesdjan. That is why we talk about that. Why it is necessary to see that a man is really two fold and that the forms of energy with which he happens to live, one comes to feed his physical body which is from the Earth and the other will feed his so-called Man Number Four which comes from a different source. Now that's it huh?

SIDE TWO

MR. NYLAND: I only say this in order to -- to illustrate that a person should live that way. Because if he has in mind his potentiality and he's interested in seeing what could become of him, that then he has a very big desire for investigation. And he doesn't leave then as long as he lives, particularly when he is young he has tremendous amount of energy for that purpose. And when it isn't used it goes in the gutter. And that is unfortunate for a man because, if he feels that he has a responsibility for that, he will say, "somehow or other I will want to take the responsibility. I don't know why I should take it but I find myself with a tremendous amount of that kind of wish of wanting to find out what I am and what other people are, why we exist on this Earth and what is the Aim and the reason for my existence now. Why should I die? What is my life?" And such questions. And that I think, you see, we have to consider more and more

when we are here in the Barn. That your life is not always so-called paying attention to activities. That's a very small matter, when you come down to it. It's very difficult sometimes because you are in poverty and you suffer and you are not as good a carpenter as you wish to be, but that, as I say, is very small compared to a real Aim of a man.

Because if you understand the real Aim, you have a reason for living. The other is just a reason for existing. And that is why when we talk about it, you should go home with ideas of this kind of research located in a certain section, I call it essential, because that's the beginning of one's Kesdjanian body. And that is this part of you, and you should pay attention to it because God gave it for that reason. That is where your life is. That's the sole solution of seeing why life was on this Earth in the form of yourself. That's the sole reason for understanding that life has a different kind of meaning than just existing. Because if that were not the case, then, of course, you would not be part of a universe. We would just exist here for the sake of sustaining the moon and whatever is necessary for the maintenance of the Earth. And we would not have any need for a little DO RE MI as a beginning of a Kesdjanian body.

Because you see that what is the emotional state in that is not any longer the feeling. The feeling is taken care of in the SOL LA SI of the physical, that is the SO LA, the LA of that note that is the emotional state. But it only concerns a person in the maintenance for himself and in that sense he remains selfish. He -- he has to be because that is the maintenance of his body and to see what he can get out of life for himself. But when he sees that there is something else that I call Man Number Four which is also attached to him and to which he doesn't pay very much attention than only when it is necessary or it's pointed out to him, or when there is something in him that is dissatisfied in just considering his ordinary centers, that then he is looking for the

possibility of growing out in that direction, and that is why the wish for growth is important. Evolution takes place in Man Number Four, not in One Two and Three. And you can make a sharp distinction between the necessities of maintaining yourself and having lunch and going to bed at three and that what is the reality of yourself and the wish for wanting to grow, and that is why potentiality is only in Man Number Four and of course it is in Man Number Sixr.

Judy: Mr. Nyland

MR. NYLAND: Yeah, Now tell me ...

Judy: Um. I feel as if that's the point, that -- that this point is -- is where my question really lies, because I feel that I have a very intense wish for growth and yet in all of the questions that -- that I ask about why I'm here and -- and what is my life and -- and what ways can it express itself and -- and be more essential and all those questions are very much alive for me and very intense and yet I don't understand why there is not then a direct connection with a wish to Work. Because I don't

MR. NYLAND: Because you stare yourself blind, and have been for the last couple of years, solely on Work. When that runs dry you have not fed your other interests and enthusiasm. Many times I have said, you have to read. You have to get stimulus. You have to talk with people. You have to travel around as much as you can. You have to become interested in things existing already which exist now and where there is even negative qualities of such existence, interest of politics for the conditions of the way the government is running, things of the Watergate and so forth. But besides that, that what already has happened over many, many years and in antiquity, anthropoli -- anthropology, something that gets you excited when you read about aborigines, when you see what actually is taking place in certain different kind of religions, pantheism and

everything included, that belongs to mankind as a whole; the opening up to the possibility of existence's of all kinds of things, not only even on this Earth, but wherever life might happen to be: all that should stimulate one, the same as the Sun stimulates you. And you feel at home and you can walk then and then become, as I say, spirited. It is the narrowness of a person having too many blinkers so that he cannot see left or right and only sees a little bit ahead of him that makes him dull. Have contact with a variety of different people, different types, different forms of expressions of life. Plants interest or animals interest or -- or human beings, friends, enemies, father and mother, whatever it may be, but extract from them something that is (? , ?) will give you life within yourself because you react towards it.

It's difficult, you see, to tell a person that he has to have a vista of some kind or a perspective in his life. But he can look around and he sees what has happened already and it can actually affect him. And he can walk -- start to walk on air. That is where Number Four starts. Because that is the DO. That is really where his wish is for a wish to see what is what. His interest. I say all kinds of novels, even detective stories, things that may look very superficial, but they can stimulate you. Music of different kinds, getting angry at people. Make your life much wider and overflowing. Let it go out. It doesn't make much difference, because you won't harm anyone. And when I say take up the energy that may have gone down in the gutter from someone else, you're entitled to it.

Judy: Mr. Nyland, why is there -- why isn't there a link between that kind of desire for life and a wish to Work. That's what my question is

MR. NYLAND: Because I want to find out first what is the actual desire for life. Then when you investigate the different directions that are indicated in ordinary life or what have become

already what has become, uh, obvious as a result of the expression of esoteric knowledge, then with the desire to find actually a road, I have to make a distinction between that what can give me results and is giving me results and certain things that are not useful to me. That is how I get to Work. Because I can read something in Zarathustra and the Vedanta and the Upanishads and I become interested in Buddha and Vedanta and all the rest. I can become a Zen monk and any kind of a -- I can go anywhere that I like with my mind in imagination. I can have artistic ability, and I can make things and create them. I have relations with different people, they give me something, and perhaps not enough, but still I keep on searching for that what I wish in different directions until I finally discover that what I really want.

Now that means I have to (?,?) define first for myself what is an ideal state for a man when he finds himself on Earth and he says he is unconscious and he doesn't really know, he is hardly asleep and he wants to wake up. And I keep on describing for myself constantly the kind of an Aim of what I would like to be fifteen or twenty years from now or how I will be when I'm old and a grandmother. You see those are the thoughts that occur in a Man Number Four. That is how he sits in front of a fireplace and actually watches the flame and at the same time smoking his pipe and looking inward. The possibilities of such development which are open for anyone who really wants to spend the time on it.

That's why I say this question of being alive in different directions is extremely useful. After I find out that one road is a little dead end and another road doesn't really satisfy me and a third road is much too difficult for me at the present time, I investigate many ships and I ask the Archangel Hariton what is what with one and the other and the other and finally I land on the ship Karnak, which is myself as a dead body which means in Objectivity I accept myself as I am,

that is I am dead to that what is this form of life. I read in the Bible that I have to lose my life. I don't understand. Because here I am, I talk about aliveness and I have to lose it? But I have to lose it in the form in which it is at the present time because this will lead me to a dead end. Because my body will die. And for that reason I say, if it is a different kind of life that I want to find, I'm going to find it. And the first stop, you might say, is my inner life and say there seems to be a reservoir of certain inner possibilities within me if I only can know how to bring them to the foreground. How I can do away with that what is now an obstacle that prevents me? Then I will live.

You see, I want to keep enthusiasm for my life all throughout me. I don't want to sit in a corner and sit and muse a little bit and feel down and -- and meditate from beginning to end. I want to have an adventure as a young child has an adventure and he comes out in the open at a picnic for him. The same way when I'm young and I believe in the possibility of the development of something I become adventurous because I want to see what is what, and I talk to people about it. I ask them, do you see what I see? Gurdjieff talks about that. How did Ashiata Shiemash start? Thirty other people. Lentrohamsanin, Hamolinadir wanted to find what other people's experience was. What is it when we talk about Consciousness, what does it give you? Is it of any use in you when you are working and you want to become something, it helps you [get] dexterity? Is there any chance for me, if you become infatuated by that kind of an idea and a thought? Can I use it? Can you give some to me? How do you do it? What it is? I would constantly remain a questioning man.

You know you can (picture?) an unconscious man really as he is born already and as he is born on this Earth, is always like a question mark. It is the bending over of that what is then at

that time still latent, the potential of the SO LA S I. That second part is like a hinge that is at the -- at the height of the FA which is bent over or bent down. You have to -- it is really, that is sometimes how we represent a man in six different squares. And then by means of Work that what is the one, the second part, starts to stand up and goes on top, and makes and completes the octave for a man. That's really what I want to see. How can I make out of my questioning attitude a straight man who knows because he can see ahead, he is not looking down anymore. When he was bent over, he was looking down. This way he is up. That hinge, that is really where it hinges. What do I have to do in order to straighten out the question mark? Then I see that gradually in the development of all the different things I'm interested in, all over the world and being -- come interested in whatever anyone else has said, whatever any kind of an esoteric knowledge there may be available, whatever the time will allow me to read and to think and to talk with other people, and go to some lecture and read a thick book: all of that starts to penetrate within me. And then I start to divide between that what is good for me and what isn't. That what seems logical and that what isn't any longer. That is already what is old hat and that what I'm through with and the other things that still have a form of life.

I'm talking about aliveness, darling. That is why you don't want to Work. You have to have such a wish for wanting to grow up that almost anything would be good for you and even then you can say, "I don't care if I make a mistake, I still have energy. If it turns out to be a dead street I go back. I don't want too long a detour but nevertheless I'm walking I'm keeping going. Work will come. Work logically will come. Because if the Aim is an understanding of how to have freedom, then, of course, I have to define what it is to be free. And when I define that as a grown up man to be free I must also understand what binds him. And if that is the subjectivity I know I

have to fight against it or eliminate it, and then logically I come to the only way of how to Work. That is the only way. I don't get anywhere by just reading a book and hoping for the best. I know I must Work or I must understand that that what exists, exists now forever and always has existed. And then it's my stupidity because I don't know that. And you have to fight and work for the development of that kind of a mind so that the imagination can become a reality. You understand Judy?

Yeah, I talk about aliveness many times because, be what you are. Be honest in what you are. Try to come here -- we come, you see; next week we won't meet again if you like, but come with different things that belong to you that you want to talk about that otherwise you won't talk about, or that you only talk about with two or three. Try to learn to talk about essentialities of your life in the presence of other people. It is as if all of us should learn to swim. You won't mind if you all get into the water and everybody makes their attempt. But you are so afraid when you talk about a little bit of your -- your inner life, that someone else, that you have to become ashamed because so and so might laugh at you. Forget about it. If you wish to live, you don't give a damn about who is going to save you. You're not going to -- I've said it many times if you're in the water, you're drowning, you're not going to ask so and so who is going to rescue you, "What's your name?"

There is one desire that you should have. The wish to continue to live, not to die even. That you say, "What is it good for, if I have a body that has to die after a little while." If there is life in me, why can't it continue? Particularly when I say that life exists in eternity. If that has any meaning then it cannot die. So when I believe in that, then there must be a very good reason why I have to get rid of this body even. Perhaps even to have more freedom. Sometimes I can say, "I

hate to be born in this body because I want to be free now and I cannot do it. And I have to go through a long rigmarole if I have to find out ABC and so forth, whatever it is that I have to do. But I'm entitled to find out as long as I have a wish, as long as I have a belief in the possibility of it, that I'm not as yet so crystallized that I cannot think straight any more."

That's what I mean, it's ... don't bend over, stand up straight and look with your head in the clouds if you wish. And with your feeling at the right place, because that has to be in your -- in your heart. And with your feet on the ground pushing the Earth away every time that you walk. That's a picture of a man. Then you can do anything you like. You can bend over and hammer all you wish and use a pickax and dig a ditch or you stand at a counter and sell bread in the bakery. Or you take care of little children in the nursery. You do anything that you have to do because there is something in you that desires to grow up and grow out and that you see the obstacles which are in the way and your unconsciousness which keeps you asleep. And you say, "God damn it, why should I keep asleep? When I'm a human being and I want to wake up, why should I be prevented?"

You can pray for that. What was it last night about the religious feeling that one has, Don I think. Of course all this is religion. It belongs to your inner life. Religion does not belong to the dogma or doctrine or any kind of a system. That is only a form in which it was put in order to make it a little bit easier, accessible to the different people who have to profess to become religious. And it was used many times by the hierarchy that in order to keep the other people down. We want to be free. Your life, your inner life is your religion. Your inner life is the contact with atmospheres and higher forms of being which do exist in a spiritual world. You have to learn to become acquainted with the existence of that. At the same time you have to

remember that you are still in the process of growing up and developing. You're not as yet a spirit. You don't have as yet a soul. You have a little semblance of it, but you have to Work for it. Or if you want to assume that it exists, you don't as yet know how to handle it. It is (an?) existing, of course; if you want to use that kind of a symbolism it's all right. But it's very much like a car with all kind of gadgets on it and so forth, and you think you can drive it, you don't know how to do it, you have to learn it. Nevertheless the car exists, you can say you're sure it's there.

It's not yours until you make it your own. God is not yours until you make God your own. Until you open the door for Him in some way or other and the lock is rusty and it turns out that it's not even a door. These are the things that I feel you see.

Now you go back for this afternoon. Where are you going to be? How will you live? Where will your inner life be? Where is your essence going to be? Where is your friendships with different people? Where is the different kind of gossip that you usually indulge in? Where are the real things that count? Not all the time but every once in a while, put yourself up on a level where are -- the disturbances that you will have. The little disagreements with each other. Getting in each other's hair. How will you use it? You go back to the bakery and you sell a loaf of bread and you don't like the person you sell it to and all the associations come up again, time and time again because so and so did this and that at that time to me and I will never forget, I hate him, I hate him and so forth. Don't be silly. Just be simple. Just behave like an ordinary human being. We're not genie. We're not anything exceptional. We're just ordinary people. But we have a heart. We have something that is essential, huh? Some kind of a determination that

maybe something can exist and you can have belief in that and you can be joyful even about that and say: oh, Thank God we are alive today, the sun is shining for once.

That we call Work. That is the beginning. That is the tilling of the soil. That is when you wish to be in the vineyard. That's when you wish to be taking care of certain things so that other things can grow. That is the wish to belong to mankind as a whole in order to provide the totality of mankind with the possibilities which you make for them and they make for you at the level of an understanding in a Group like this. [I] can't stand all the onslaughts from the Watergate, I mention that many times, I sit and listen to it because I'm very, very much interested in that kind of hypocrisy. That such a thing can exist in an unconscious world. Where there is really no conscience at all. Such a stupidity which do happen. And I can see myself if I let myself go the way it is in general as commanded by the currents of the world itself. And I don't take it, that special position against it, I will go down the drain with the rest. Gurdjieff used to say that, you know, "don't die like a dog." It's not that a dog isn't any good animal, but it's not a man. And the way to Consciousness will help a man to die like a man, standing up and fighting. Being Mars, if you would like, but at least making an attempt so that then something happens when you enter into heaven. You probably will still perspire and Peter will say, "What have you been doing?" And all you can say, "I've been Working on myself. And very hard, I'm out of breath. I would like to go into heaven now."

Try to understand this. The reason for meetings, little lunches like that, is almost I would say not to eat, like I don't, but to talk. To get your feeling talking, not only your mind. Not a wish for explaining certain things theoretically of how this and this and this fits together. But to have a relationship between each other so that you wish for each other really that what's the best for

them and to what extent that you can contribute to your friend, to be that, and not to drag things down, and to keep things at a certain level which belongs to you in purity of your Conscience and whatever you understand of Consciousness. Or to say it then maybe religiously, to praise the Lord. To become religious, because that is the foundation on which you can stand and Work from. That will permeate everything that you have to do and will make it permanent in time when time becomes timeless. That's the reason we Work now. You must this afternoon, but very simple. And you don't have to talk about it. You make your own reminders. You put a little knot in your handkerchief. I don't ask you to put a pebble in your shoe, you won't do it anyhow. But something. To remind you to wake up. And when you're Awake, then maybe you see that there ought to be Aim. And to satisfy your responsibility for that Aim so that then on the basis of that at the end of the day you will say, "Yes I've created something. There is more Work to be done but at least I can put my head down and maybe it is justified that I wake up tomorrow morning."

So you come next time with questions of, not the heaviness that I talk about all the time, but something that belongs to life. Overflowing. Now we don't want to make this too long because I said an hour, it's already one o'clock.

Good bye everybody, see you soon.

END OF TAPE

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